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THE KERNELL OF CHRISTIANITY:

CONTAINING A SHORT, YET FVLL Summe of our Communion with CHRIST.

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THE KERNELL OF Christianity.

What is every one bound to know that looks to be saved?

A. Two things.

1. Something concerning God.
2. Something concerning Man.

Q. *What ought you to know and beleeve concerning God?*

A. That there is own most glorious God. *Deut.*6.4. *Exod.*33.18.

Q. *How doth it appear that God is so glorious?*

A. In four particulars.

1. In his Essence, which is incomprehensible.
2. In his attributes, which are those divine perfections whereby he makes himself known to us, which attributes are not qualities in God, but nature. Gods Justice is God himself, and Gods power is God himself, *&c.*
3. In his persons, which are three.

1. The Father begetting.
2. The Sonne begotten.
3. The Holy Ghost proceeding.

1. The Father
2. The Sonne
3. The Holy Ghost

is glorious in regard of: Election. Redemption. Application.

1. The Father
2. The Sonne
3. The Holy Ghost

is glorious in: choosing the house. purchasing the house. dwelling in the house.

that is in the heart of a poor sinner.

4. In his works.

Q. *What are those?*

A.
1. His decrees of: Election. Reprobation.
2. His works of: Creation. Providence.

Q. *What ought you to know and beleeve concerning his work of creation?*

A. That this one glorious God made all things of nothing in six dayes in excellent order and very good. *Heb.* 11.3. *Exod.* 20.11. *Gen.* 1.21.

Q. *What*

Q. *What ought you to know and beleeve concerning the work of providence?*

A. That this one glorious God, wisely ordereth, governeth, and disposeth of all things, even to the least circumstance, Mat. 6. 26. &c. and 10. 29, 30.

Q. *What ought you to know and beleeve concerning man?*

A. These six things following:

1. What was the glorious, and happy condition of man by creation.
2. What that miserable, and lamentable estate is, that man is now fallen into.
3. What Jesus Christ is, the onely means of deliverance out of this estate.
4. What faith is, the only means of applying Christ, and how it is wrought in the soul.
5. What that happy estate is, that every man that is in Christ by faith, is brought unto.
6. What kinde of thankfulnesse, and life it is, that God requires of all them that be in this estate by Christ.

Q. *What are you to know concerning the glorious condition of man by Creation?*

A. God created all man-kind in his own Image.

Q. *Wherein did the Image of God consist?*

A. In perfect knowledge, righteousnesse and

holineſſe. *Col.*3.10. *Epheſ.*4.24.

Q. *Man being created in a moſt happy condition, wherein did his happineſſe conſiſt?*

A. In two things eſpycially:

1. His underſtanding was full of divine knowledge of the whole minde of God.
2. His will and affections were fully conformable to Gods will.

Q. *Wherein did mans happineſſe further conſiſt?*

A. In five things:

1. He was in favour with God.
2. He had familiar communion with God.
3. He felt unſpeak able joy ariſing from this communion.
4. He had dominion over all inferior creatures.
5. He was immortall, and ſhould never have taſted of death, if he had not fallen by ſinne.

Q. *Doth this any way concern us?*

A. Yes; his eſtate was ours, in him; we being then in his loyns.

Q. *What learn you by this?*

A. Three things:

1. To lament and bewaile the loſſe of this condition by ſinne.

2. That I ought to labour to get this image of God repaired in me.

3. That I ought not to be aſhamed of holyneſſe, nor to content my ſelf with ſome ſmall meaſures

measures of it, much lesse to hate it, as profane persons and dissembling hypocrites doe.

Q. *What is that miserable and lamentable estate that man is now fallen into?*

A. His misery now appears in four things.

1. In his birth: he is borne dead in sinne and so void of all good, and full of all evil, and so a child of wrath. *Ephes.*2.1,2,3,4. *Rom.*1.29.

2. In his life: whatsoever he doth is sinne in Gods sight. *Tit.* 1.15. God and all creatures are his enemies. *Psal.*5.5. *Iob* 5.23. he remains a bond slave of Satan till God convert him. *Act.* 26.18. and hangs by the twine-thred of life every moment ready to drop into hell.

3. In his death: then comes an end of all his hopes, and pleasures, and the beginning of all his woes and sorrowes.

4. After death: First comes his particular judgement. *Heb.*9.27. after this followes his generall judgement, when that terrible sentence, 25. *and the* 41. *ver.* shall be pressed upon him. After this followes the execution, wherein the vialls of Gods fierce wrath are powred out upon his soul and body, which fire shall never be quenched.

Q. *Wherein doth the aggravation of this wofull estate of man by nature appear?*

A. In three particulars:

1. He knowes not his misery. *Rev.*3.17.
2. He is not affected with it, though he should know it. *Rom.*2.5.
3. He is unable of himself to come out of it, though he should both know it, and be affected with it. *Rom.*5.6.

Q. *What learn you from hence?*

A. I learn that Gods wrath against sinne, and sinnefull man (remaining in this condition) is very great.

Q. *How great is it?*

A. So great that nothing (without Christ) but eternall death of body and soul in the everlasting torments of Hell can satisfie Gods just displeasure. *Gal.*3.10.

Q. *Is it best now to see your miserable condition by nature, and to feel this wrath of God, and mourn under it while there is hope, and means to come out of it, or to stay till the gate of grace be shut, and God snatches the soul from all hope, and means by death?*

A. It's farre better to see it, and to mourn under it now.

Q. *How, and why must a man see and feel himself under this wrath and misery?*

A. 1. Every man must see that he is under Gods wrath for the present, else he will never seek to Christ to bear it for him.

2. Man

2. Man must see what this fearfull wrath of God is, that is now piled against him; else he will never prize Christ to deliver him out of it.

3. All men must see that this wrath is ready to light on them every moment in the full measure of it; else they will deferre their returne till hereafter.

4. A man must see he is bound hand and foot in the chains of his sinnes, and cannot come from under them, nor lay hold of Christ to help him out of them; else he will presume he hath received Christ when he hath not.

Q. What is to be known of every one concerning Iesus Christ, the only means of deliverance out of this estate?

A. These four things:

1. What his person is, namely, both God and man united into one person which is, Jesus Christ.

2. What his love is towards man, namely past understanding. *Ephes.* 3.18,19.

3. What his offices are, which are these three.

1. His Priestly office, whereby he offered himself for his Church. *Heb.* 7.27.

2. His Prophetical office, whereby he teacheth his Church. *Act.* 3.22.

3. His Kingly office, whereby he rules his Church. *Psal.* 2.6.

How

4. How he delivers those, whom he purposeth to save, namely by being made sinne, and curse and righteousnesse for them. 2 *Cor.*5.21. *Gal.*3.13. 1 *Cor.*1.30.

Q. *What learn you from hence?*

A. I learn that all my sinnefull duties, no nor my death, cannot pacifie Gods wrath, and deliver me from it: It is done only by the perfect righteousnes and death of Jesus Christ.

Q. *How may we come to get this Christ to doe all for us?*

A. By receiving him by Faith. *Ioh.* 1. 12.

Q. *When may a man without presumption receive Christ as his own?*

A. 1. When the poor soul is so weary, and heavy laden with the apprehension of sinne, and wrath that it cannot live without Christ. *Mat.* 11.28,29.

2. When the poor sinner is so out of love with himself, that he is content to part with all sinne for Christ. *Isa.*55.7.

3. When the poor sinner receives Christ to that end that God the Father offers him, namely to be his Priest, Prophet, and King.

Q. *How may a man come to receive Christ? can man create Faith in himself to receive him, or must the Lord by an infinite almighty power work it in him?*

A. The

A. The Lord must create faith in him by his almighty power. *Ephes.*1.19.

Q. What is to be known concerning faith, the only means of applying Christ?

A. Two things { 1. What Faith is. 2. How it is wrought in the soul.

Q. What is Faith?

A. It is a speciall grace of God, whereby an humbled sinner feeling himself unable to beleeve, is drawn, and so comes by the help of Gods Spirit to Christ for all good, and so rests upon him. *Mat.*11.28. *Iob* 6.44,45. *Phil.*3.7,8,9.

Q. How doth the Lord work this Faith in the soul by his mighty power, and how comes the soul to know it is wrought?

A. By these nine steps:

1. The Lord gives the soul a listning eare to the word preached, as if God himself were speaking to it.

2. The Lord makes the soul to understand the word. *Mat.*13.23.

3. The Lord savingly wounds the soul, with the sence and apprehension of his lost estate; having understood it. *Act.*2.37.

4. Then the Lord makes the soul poor in spirit, ready to dye for want of grace, and Christ.

Christ. *Mat.*5.3. *Act.*6.9.

5. The Lord reveals unto the soul the freenes of his grace and mercy in Christ, and then brings the soul to ponder on this mercy, from whence ariseth hope of help, *Joh.*3.16. hereupon hope comes and waits on Christ for it, seeing now it is possible that an unworthy sinnefull, lost creature may have it. *Joel* 2. 14. *Jonah* 3. 9.

6. The Lord reveals the riches of his mercy in Christ, whereby the soul hungers after it, *Ephes.* 2.7. *Mat.*5.6. and is not quiet without it, hence the desires, and longs, and beggs for it, with unutterable groans, seeing and knowing (with the prodigall) that there is enough in his fathers house. *Luk.*15. *Rom* 8.26.

7. Then the Lord reveals the worth and excellency of his mercy in Christ, and hereby makes the soul to love it. *Ephes.*3.7. Hence love to this mercy comes secretly, and contents it self with it; hereupon the soul promiseth, if it may but have this mercy in the Lord Jesus to pity it, and receive it; it will everlastingly own it, and admire the Lord for it, *Lam.*3.24.

8. The Lord reveals the sweetnesse of his mercy in the Lord Jesus, and hereby gives the soul a satisfying taste of it, *Psal.*63.3. and hence the will comes and is perswaded with joy to

4. leave

leave it self for ever upon it, here to live, or here to die. *Psal.*39.7.

9. The soul being thus come up to Christ; the Lord doth at last reveal the property of mercy to him, (thus beleeving) whereby the soul is now assured and perswaded that neither height, nor depth shall separate him from Gods love in Christ. *Rom.*8.38,39.

Q. *What is that happy condition that every one doth enjoy, who are thus in Christ by Faith?*

A. It consists in two things:

1. Vnion with Christ.
2. The benefits which the soul doth injoy hereby.

Q. *What is Vnion with Christ?*

A. It is that whereby the Spirit makes the soul one with Christ, and Christ all to it. 1 *Cor.*6.17. *Col.*3.11.

Q. *What benefits doth the soul immediatly enjoy by Vnion with Christ?*

A. These four

1. Justification.
2. Reconciliation.
3. Adoption.
4. Regeneration.

Q. *What is Justification.*

A. It is a gracious act of God the Father, whereby he imputing the sinnes of a beleever to Christ, and Christs righteousnesse to him,

him, he accounts him guiltlesse, and just before him. *Rom.*3.26. 4.3. 5.5. 1. 2 *Cor.* 5. 21. *Ephes.*1.7. *Col.*1.14. *Psal.*32.1,2.

Q. *What is Reconciliation?*

A. It is a most gracious act of God the Father offended, whereby he receives into his favour a justified sinner. 2 *Cor.*5.18,19. *Col.* 1.21.

Q. *What is Adoption?*

A. A gracious act of God the Father, whereby he accounts a reconciled sinner his sonne, and so makes him coheire with Christ. *Gal.*4. 5,6.

Q. *What is Regeneration?*

A. It is a gracious act of God in the heart of his sonnes, whereby in uniting them unto Christ, he infuseth a most glorious life into them. *Ephes.*2.10. *and* 4.24.

Q. *What followes a beleevers Union with Christ?*

A. Two things.

1. Coalition, or growing up with Christ.
2. Glorification.

Q. *By what means or wherein doth a beleeving soul grow up with Christ?*

A. By increase of faith and sanctification.

Q. *Wherein doth sanctification consist?*

1. In mortification, or dying daily to sinne.

2. In

2. In vivification, or living daily to Christ. *Rom.*6.3,4,5. *Rom.*8.11.

Q. *How are Faith and sanctification confirmed and increased?*

A. By the same means that they are begun by, and also by receiving of the Sacraments.

Q. *How many Sacraments be there?*

A. Two { 1. Baptisme which confirms our Regeneration, or new birth. 2. The Lords Supper, which signifies and seals our groath in Christ.

Q. *What is a beleevers glorification?*

A. When death hath swallowed the bodies of Gods faithfull Servants, their blessed souls are taken up to Christ, and swallowed up in Glory which never shall have an end. 1 *Thes.*4.17.

Q. *What kinde of thankefulnesse and life is that which God requires of all them that be in this estate by Iesus Christ?*

A. The Lord requires of them to answer his infinite love with their love again, to the praise of Iesus Christ, testified by obedience to the morral law, observing it (though not as a Covenant of works, yet) as a rule of life, according to his will. *Ioh.*14 15.21.

Q. *What is this called?*

A. Serving of God. *Luk.*1.74,75.

Q. *How must this be performed?*

A. 1. With-

A. 1. Without slavish fear.
2. With love.
3. In holinesse and righteousnesse in all things.
4. All this must be done before him, or in his sight.
5. And lastly, this must be done constantly all the dayes of their life, in all places, at all times, in all estates and conditions.

FINIS.